بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE CONVERSION OF UMAR A GLORY FOR ISLAM)

04.04.2012 (Evening Dars)

When Quraish realised that Islam was gaining momentum
-they approached the Prophet (ﷺ) and tried to buy him out.
-they said they will give him money or make him chief.
-this was the called the famous offer of Quraish.
-and he said oh my beloved uncle if they should put the sun in my right hand and the moon in my left hand for me to give up on my message I will never do so.

In this way Quraish's malicious intentions recoiled on them and their machination met with utter failure. They came to fully realize that the grudge they nursed against the Muslims would not operate but within their realm of Makkah. They consequently began to entertain a horrible idea of silencing the advocate of the new Call once and for all, through various channels of brutality, or else killing him. An obstinate difficulty, however, used to curtail any move in this direction embodied by the Prophet's uncle Abu Talib and the powerful social standing he used to enjoy as well as the full protection and support he used to lend to his nephew. The pagans of Makkah therefore decided to approach Abu Talib for the second time and insisted that he put a stop to his nephew's activities, which if allowed unchecked, they said, would involve him into severe hostility. Abu Talib was deeply distressed at this open threat and the breach with his people and their enmity, but he could not afford to desert the Messenger too. He sent for his nephew and told him what the people had said, "Spare me and yourself and put not burden on me that I can't bear." Upon this the Prophet [ﷺ] thought that his uncle would let him down and would no longer support him, so he replied: "O my uncle! By Allah if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until Allah has made me victorious, or I perish therein, I would not abandon it." The Prophet [ﷺ] got up, and as he turned away, his uncle called him and said, "Come back, my nephew," and when he came back, he said, "Go and preach what you please, for by Allah I will never forsake you." He then recited two lines of verse pregnant with meanings of full support to the Prophet [ﷺ] and absolute gratification by the course that his nephew had chalked out in Arabia. [Ibn Hisham 1/265]

- the rasul (ﷺ) gave his answer when he was given the famous offer, he rejected their offer
- but Quraish didn't give up, they went to Abu Talib

Quraish, seeing that the Messenger of Allah [ﷺ] was still intent on his Call, realized that Abu Talib would never forsake his nephew even if this incurred their enmity. Some of them then went to see him once more taking with them a youth called 'Amarah bin Al- Waleed bin Al- Mugheerah, and said, "O Abu Talib! we have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social discord, found fault with your way of life, so that we

kill him and rid you of his endless troubles; just man for man." Abu Talib's reply was, "It is really an unfair bargain. You give me your son to bring him up and I give you my son to kill him! By Allah, it is something incredible!!" Al- Mut'im bin 'Adi, a member of the delegation, interrupted saying that Quraish had been fair in that bargain because "they meant only to rid you of that source of hateful trouble, but as I see you are determined to refuse their favours." Abu Talib, of course, turned down all their offers and challenged them to do whatever they pleased.[Ibn Hisham 1/266]

- Amara Ibn Waleed Al-Mugheerah was offered to him and said that they will give a son for a son
- Abu Talib told them that the bargain was unfair because they wanted to kill Muhammad
- and give him one of their sons, he told them that this is Ajeeb
- and that means that the speech is strange and bizarre and unfair, so he rejected the proposal
- they decided to kill the rasul

THE CONVERSION OF HAMZA

- in the 6th year of prophet hood, Hamza became a Muslim

Abu Jahl happened to pass by and accused the religion preached by him. Muhammad [ﷺ] , however, kept silent and did not utter a single word. Abu Jahl went on unchecked, took a stone and cracked the Prophet's head which began to bleed. The aggressor then went to join the Quraishites in their assembly place. It so happened that shortly after that, Hamzah, while returning from a hunting expedition, passed by the same way, his bow hanging by his shoulder. A slave- girl belonging to 'Abdullah bin Jada'an, who had noted the impertinence of Abu Jahl, told him the whole story of the attack on the Prophet [ﷺ] . On hearing that, Hamzah was deeply offended and hurried to Al- Ka'bah and there, in the courtyard of the Holy Sanctuary, found Abu Jahl sitting with a company of Quraishites. Hamzah rushed upon him and struck his bow upon his head violently and said: "Ah! You have been abusing Muhammad [ﷺ] ; I too follow his religion and profess what he preaches." The men of Bani Makhzum came to his help, and men of Bani Hashim wanted to render help, but Abu Jahl sent them away saying: "Let Abu 'Ummarah alone, by Allah I did revile his nephew shamelessly.[Ibn Hisham 1/291; Rahmat- ul- lil'alameen 1/68; Mukhtasar Seerat Ar- Rasool p.66]

- the rasul was sitting when Abu Jahl came to him and insulted him
- he did not reply and Abu Jahl hit him at the head
- Hamza came back from hunting and the story was related to him
- he went to the Ka'ba and hit Abu Jahl saying he is also a believer

In fact, Hamzah's conversion derived initially from the pride of a man who would not accept the notion of others humiliating his relative. Later on, however, Allah purified his nature and he managed to grasp the most trustworthy hand- hold (Faith in Allah). He proved to be a source of great strength to the Islamic Faith and its followers. [Mushtasar Seerat Ar- Rasool p.101]

- the men of the clans wanted to help but Abu Jahl sent them away
- Hamza supported the rasul because of family ties
- he felt that it was improper for them to treat his nephew like that
- However Allah purified his heart and he became one of the best Muslims

- he contributed immensely to the victory of Badr

The master of the martyrs is Hamza ibn Abdul Mattalib, and a man who stands (in front of) an oppressive ruler and enjoins the good and forbids the evil and so is killed for it (Al-Hakim)

On the authority of Anas bin Malik (RA) who reported that the Messenger of Allah (SAW) said: "For every Ummah there is an Amin (trustee) and the Amin (trustee) of our Ummah is Abu 'Ubaidah bin Al-Jarah." [Narrated by al-Bukhari (3744) and Muslim (2419)]

- he was killed in Uhud and the rasul called him the "master of the Martyrs"
- he is the most noble of martyrs

Another significant addition to the strength of Islam was the conversion of ‘Umar bin Al- Khattab in Dhul- Hijjah, the sixth year of Prophet hood, three days following the conversion of Hamzah.[Tareekh 'Umar bin Al- Kattab, p.11]

The conversion of Umar (RA) was also another milestone to Islam
- the rasul made a dua for Allah to guide either Umar or Abu Jahl

Prophet [ﷺ] once raised his hands in prayer and said: "O Allah! Give strength to Islam especially through either of two men you love more: ‘Umar bin Al- Khattab or Abu Jahl bin Hisham." ‘Umar, obviously, was the one who merited that privilege. [At- Tirmidhi 2/209]

<u>CONVERSION OF UMAR</u>

His sharp temper and excessive enmity towards the Prophet [ﷺ] led him one day to leave his house, sword in hand, with the intention of killing the Prophet [ﷺ] . He was in a fit of anger and was fretting and fuming. Nu‘aim bin ‘Abdullah, a friend of ‘Umar’s, met him accidentally half way. What had caused so much excitement in him and on whom was the fury to burst, he inquired casually. ‘Umar said furiously: "To destroy the man Muhammad ﷺ this apostate, who has shattered the unity of Quraish, picked holes in their religion, found folly with their wise men and blasphemed their gods." "‘Umar, I am sure, your soul has deceived you, do you think that Banu ‘Abd Munaf would let you walk on earth if you slain Muhammad [ﷺ]? Why don’t you take care of your own family first and set them right?" "Which of the folk of my house?" asked ‘Umar angrily. "Your brother- in- law and your sister have apostatized (meaning to say: They have become followers of Muhammad ﷺ and abandoned your religion." ‘Umar directed his footsteps to his sister’s house. As he drew near, he heard the voice of Khabbab bin Aratt, who was reading the Qur’anic Chapter Ta Ha (mystic letters, Ta Ha) to both of them. Khabbab, perceiving the noise of his footsteps retired to a closet. Fatimah, ‘Umar’s sister, took hold of the leaf and hid it. But ‘Umar had already heard the voice. "What sound was that I have heard just now?" shouted the son of Khattab, entering angrily. Both his sister and her husband replied, "You heard nothing." "Nay," said he swearing fiercely, "I have heard that you have apostatized." He plunged forward towards his brother- in- law and beat him severely, but Fatimah rushed to the rescue of her husband. Thereupon, ‘Umar fell upon his sister and struck upon her head. The husband and wife could not contain themselves and cried aloud: "Yes, we are Muslims, we believe in Allah and His Messenger

Muhammad [ﷺ] so do what you will." When 'Umar saw the face of his dear sister besmeared with blood, he was softened and said: "Let me see what you were reading, so that I may see what Muhammad [ﷺ] has brought." Fatimah was satisfied with the assurance, but said: "O brother, you are unclean on account of your idolatry, none but the pure may touch it. So go and wash first." He did so, and took the page and read the opening verses of the Chapter Ta Ha until he reached: "Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As Salat (Iqamat-as-Salat) for My Remembrance. [Al- Qur'an 20:14]. 'Umar read the verses with great interest and was much entranced with them. "How excellent it is, and how graceful! Please guide me to Muhammad [ﷺ] ." said he. And when he heard that, Khabbab came out of concealment and said, "O 'Umar, I hope that Allah has answered the prayer of the Prophet [ﷺ] , for I heard him say: 'O Allah! Strengthen Islam through either 'Umar bin Al- Khattab or Abu Jahl bin Hisham.'" 'Umar then left for a house in Safa where Muhammad [ﷺ] had been holding secret meetings along with his Companions. 'Umar reached that place with the sword swinging by his arm. He knocked at the door. The Companions of the Prophet [ﷺ] turned to see who the intruder was. One of them peeped through a chink in the door and reeled back exclaiming: "It is 'Umar with his sword." Hamzah, dispelling the fears of his friends, said: "Let him in. As a friend he is welcome. As a foe, he will have his head cut off with his own sword." The Prophet [ﷺ] asked his Companions to open the door. In came the son of Khattab. The Prophet [ﷺ] advanced to receive the dreadful visitor, caught him by his garment and scabbard, and asked him the reason of his visit. At that 'Umar replied: "O Messenger of Allah [ﷺ] , I come to you in order to believe in Allah and his Messenger and that which he has brought from his Lord." Filled with delight, Muhammad [ﷺ] together with his Companions, cried aloud: 'Allahu Akbar' (Allah is Great). [Tareekh 'Umar bin Al- Khattab, p7- 11; Ibn Hisham 1/343]

- One day he left his home carrying his sword with intention of killing Muhammad ﷺ
- he met his friend who asked him where was he going his name was Nu'aim Ibn Abdullah
- he said that he was going to kill him the man told him that he lost his mind
- that Banu Abdul Manaaf won't let walk around after he does that
- the man later told him to take care of his household first
- that his sister fatima and husband Said Ibn Zaid have embraced Islam
- so Umar went to his sister's house instead of going to Muhammad
- when he reached the house there was another Sahabah in the house teaching
- them how to read the Quran, the sahaba (Khabbab Ibn Aratt) went into hiding
- Umar went on to hit her husband and his sister came in defense of her husband
- he also hit her and she bled
- she testified that they are Muslims and he can do whatever he wants
- he felt bad after he saw the blood and asked her to give him the scroll to read
- she refused and said he should go and wash first

Ta Ha. (Ta-Ha 20:1)

We have not sent down the Qur'an unto you (O Muhammad ﷺ) to cause you distress, (Ta-Ha 20:2)

But only as a Reminder to those who fear (Allah). (Ta-Ha 20:3)

A revelation from Him (Allah) Who has created the earth and high heavens. (Ta-Ha 20:4)

The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty). (Ta-Ha 20:5)

"Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As Salat (Iqamat-as-Salat) for My Remembrance. (Ta-Ha 20:14)

- verse 14 of Surah Ta ha touched the heart of Umar
- he said that the words were wonderful, excellent and beautiful
- he asked them to take him to the rasul, hearing this Khabbab came out of hiding
- and related the dua of the rasul to Umar
- saying maybe Allah accepted the dua and chose Umar
- the rasul was in the Darul Arkam

"I witness that there is no god but Allah," and so they all came out to me hastily, saying, "Allahu Akbar!" and said, "Rejoice! Because the Messenger of Allah (ﷺ), supplicated on Monday and said, 'O Allah strengthen Your deen with whoever is the more beloved of the two men to You, either Abu Jahl ibn Hisham or 'Umar.'" They directed me to the Prophet (ﷺ), in a house at the foot of as-Safa, and I went to it and knocked on the door. They said, "Who is it?" I said, "Ibn al-Khattab." They knew my severity against the Messenger of Allah (ﷺ), so nobody moved to open the door until he (ﷺ ﷺ) said, "Open it for him." They opened it for me, two men grabbed hold of me by the upper arms and brought me to the Prophet (ﷺ), who said, "Leave him alone." Then he grabbed me by my shirt and dragged me forcibly towards him and said, "Accept Islam, Ibn al-Khattab. O Allah guide him," and I bore witness and the Muslims said, "Allahu Akbar!" so loudly that it was heard in the valleys of Makkah. 'They had been concealing themselves. I did not wish to see a man striking and being struck but that I experienced it myself and none of that touched me. I went to my uncle Abu Jahl ibn Hisham, who was one of the nobility, and knocked on his door. He said, "Who is it?" I said, "Ibn al-Khattab, and I have converted." He said, "Don't do it," and slammed the door on me. I said, "This isn't anything," and went to one of the great ones of Quraysh, called out to him and he came out to me. I said to him the same as I had said to my uncle, he said to me the same as my uncle had said to me, went in and slammed the door on me. I said, "This isn't anything, the Muslims are being struck and I am not being struck." A man said to me, "Would you like your acceptance of Islam to be known?" I said, "Yes." He said, "When people are seated in the Hijr go to so-and-so, a man who cannot possibly conceal a secret, and say to him, just between yourself and him, 'I have converted,' for it is very rare that he has ever concealed a secret." I went and people had already gathered in the Hijr. I said, just between me and him, "I have converted." He said, "Did you really do that?" I said, "Yes." He cried at the top of his voice, "Ibn al-Khattab has converted." They ran up to me; I was hitting them, they were hitting me and people gathered around me. Then my uncle said, "What is this group?" Someone said, "'Umar has converted." He stood upon the Hijr and indicated with the palm of his hand, "I have helped the son of my sister." They dispersed from around me. I did not want to have seen any of the Muslims being struck and striking without seeing it myself, so I said, "This which has happened to me is nothing." I went to my uncle and said, "Your help is returned to you," and I continued to hit and be hit until Allah strengthened Islam.' [related by al-Haythami in 'Majma' az-Zawa'id' (Vol.9, pg.58) No. 14413, and

in Al-Bazzar, at-Tabarani, Abu Nu'aym in al-Hilyah, and al-Bayhaqi in ad-Dala'il]

- he came and knocked on the door and the other Sahabas were terrified when they saw him
- Hamza said so what, if he came in peace then he'll be granted peace
- else they will kill him with his own sword, the rasul ﷺ grabbed him and shake him
- asking is it not time and Umar declared the shahadah
- the other Muslims used to hide now came out in the open

- Umar went to the house of Abu Jahl and told him he has converted to Islam
- he called him an ugly person because he had nothing else to say

Ibn Ishaq narrated on the authority of 'Umar [R], "When I embraced Islam, I remembered the archenemy of Muhammad [ﷺ] , i.e. Abu Jahl. I set out, and knocked at his door. When he came out to see me, I told him directly that I had embraced Islam. He immediately slammed the door repulsively denouncing my move as infamous and my face as ugly." In fact, 'Umar's conversion created a great deal of stir in Makkah that some people denounced him as an apostate, yet he would never waver in Faith, on the contrary, he persisted in his stance even at the peril of his life. The polytheists of Quraish marched towards his house with the intention of killing him. 'Abdullah bin 'Umar [R] narrated: While 'Umar was at home in a state of fear, there came Al- 'As bin Wa'il As- Sahmy Abu 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the pre- Islamic period of ignorance. Al- 'As said to 'Umar: What's wrong with you? He said: Your people claim that they will kill me if I become a Muslim. Al- 'As said: Nobody will harm you after I have given protection to you. So Al- 'As went out and met the people streaming in the whole valley. He said: Where are you going? They replied: We want son of Al- Khattab who has embraced Islam. Al- 'As said: There is no way for anybody to touch him. So the people retreated. [Bukhari 1/545; Ibn Hisham 1/349]

Abu Nu'aym narrated in ad-Dala'il al-Nubuwwa and Ibn 'Asakir that Ibn 'Abbas (RA), said: I asked 'Umar (RA), 'For what reason were you called Al-Faruq?' He said, 'Hamzah accepted Islam three days before me. I went to the mosque, and Abu Jahl hurried up to abuse the Prophet, may Allah bless him and grant him peace, and Hamzah was told about it. He took his bow and came to the mosque up to the circle of Quraysh in which Abu Jahl was. He leant upon his bow facing Abu Jahl and looked at him, and Abu Jahl recognized the mischief in his face, and said, "What is wrong with you, Abu 'Umarah?" He raised his bow and with it struck one of the veins in his neck, cutting it so that blood flowed. Quraysh rectified that from fear of mischief and trouble.' He said, 'The Messenger of Allah, may Allah bless him and grant him peace, was concealed in the house of al-Arqam al-Makhzumi so Hamzah went off and accepted Islam. I went out three days after him and there was so-and-so son of so-and-so al-Makhzumi, and I said to him, "Do you yearn to get out of the deen of your ancestors and follow the deen of Muhammad?" He said, "If I did, then one who has much greater right upon you has also done it." I said, "Who is he?" He said, "Your sister and your brother in-law." I went off, found the door locked and heard the murmur of lowered voices. Then the door was opened for me. I entered and said, "What is this I hear with you?" They said, "You didn't hear anything," and the conversation continued between us until I took hold of my brother in-law's head and hit him, making him bleed. My sister stood up to me and took hold of my head and said, "That has happened despite you." I was ashamed when I saw the blood, so I sat

down and said, “Show me this writing.” My sister said, “No-one touches it except for the purified. If you are truthful then get up and bathe yourself.” I got up and bathed myself, then I returned and sat down. They brought me a page in which was, “In the name of Allah, the Merciful, the Compassionate.” I said, “Wholesome and pure names!” “Ta ha. We have not revealed the Qur’an to you for you to grieve, …” up to His words, “… His are the most beautiful names.” (Qur’an 20: 1-8). It became a great matter in my heart and I said, “From this Quraysh have fled!” I accepted Islam and said, “Where is the Messenger of Allah (ﷺ)?” She said, “He is in the house of al-Arqam.” I went to the house and knocked on the door. The people gathered and Hamzah said to them, “What is wrong with you.” They said, “‘Umar.” He said, “And if it is ‘Umar? Open the door for him. If he has accepted, then we will accept that from him, and if he turns his back, we will kill him.” The Messenger of Allah (ﷺ), heard that and came out. I pronounced the shahadah and the people of the house said, “Allahu Akbar!” in such a way that the people of Makkah heard it. I said, “Messenger of Allah, are we not upon the truth?” He said, “Of course.” I said, “Why do we conceal it?” We went out in two ranks, in one of which I was and in the other Hamzah, until we entered the mosque, and Quraysh looked at me and at Hamzah. There came upon them gloom and depression the like of which had never before come upon them. The Messenger of Allah (ﷺ), named me on that day “al-Faruq” because Islam had been shown openly and a separation made between the truth and falsehood.’

- someone asked Umar why was he given the name " Al Farooq"
- he said his conversion was the beginning of Muslims declaring the faith publicly
- they came out in two rows lead my Hamza and Umar and prayed in public

...We then went out in two groups, Hamzah leading one and I the other. We headed for the Mosque in broad daylight when the polytheists of Quraish saw us, their faces went pale and got incredibly depressed and resentful. On that very occasion, the Prophet [ﷺ] attached to me the epithet of Al- Farouque. Ibn Mas‘ud [R] related that they (the Muslims) had never been able to observe their religious rites inside the Holy Sanctuary except when ‘Umar embraced Islam. [Ibn Hisham; Tareekh 'Umar bin Al- Khattab, p.13; Mukhtasar As- Seerah p.103]

- Umar was a man for the Ummah, he conquered many places, he even conquered Egypt
- Umar knew that Quraish were plotting to kill the rasul
- and so Abu Talib called his relatives and asked them to swear allegiance that they'll protect him
- all did except Abu Lahab

After all attempts failed they employed their next tactic
- to suppress the Islamic awaking and that was to place sanctions against them

THE 4 INCIDENCE THAT CAUSED THEM TO PANIC

1. HAMZA EMBRACED ISLAM
2. UMAR EMBRASED ISLAM
3. MUHAMMAD REFUSED TO ACCEPT THEIR OFFER
4. THE MEETING CALLED BY ABU TALIB TO PROTECT THE RASUL

- They wrote up a document and this document was written by Bagheed Ibn Amir
- they wrote Bismillah on top and hanged it inside the Ka'aba

The pagans of Makkah held a meeting in a place called Wadi Al- Muhassab, and formed a confederation hostile to both Bani Hashim and Bani Al- Muttalib. They decided not to have any business dealings with them nor any rather inter- marriage. Social relations, visits and even verbal contacts with Muhammad [pbuh] and his supporters would discontinue until the Prophet [pbuh] was given up to them to be killed. The articles of their proclamation, which had provided for merciless measures against Bani Hashim, were committed to writing by an idolater, Bagheed bin 'Amir bin Hashim and then suspended in Al- Ka'bah. The Prophet [pbuh] invoked Allâh's imprecations upon Bagheed, whose hand was later paralysed. [Za'd Al- Ma'ad 2/46]

- the documents stated that they won't sell, buy, marry to or from them
- the babies were starving and they had to eat leaves and boil the leathers in their shoes
- until the stools resembled that of animals
- Khadijah (RA) and Abu Talib suffered from poor health conditions
- this continued for three years, yet no Muslim left the deen
- they felt ashamed

-the rasul told them the document had been eaten up except the Name of Allah
- Abu Talib told them to check and if it turns otherwise then he'll handover the rasul
-Bagheed Ibn Amir's hand was paralysed because of a dua made by the rasul

Woe to every slanderer and backbiter. (1) Who has gathered wealth and counted it, (2) He thinks that his wealth will make him last forever! (3) Nay! Verily, he will be thrown into the crushing Fire. (4) (Al-Humuzah 104:1-4)

- history repeats itself and we need to study seerah
- because the kufaar will act and react the same way as they did in the past
- in the 10th year they lifted the embargo
- Abu talib felt ill and died 6 months after it was lifted
- the confinement was called ash Shi'b

In Rajab [Tareekh Al- Islam 1/120], the tenth year of the Prophet hood, Abu Talib fell ill and passed away, six months after leaving the confinement at Ash- Sh'ib. In another version, Abu Talib breathed his last in Ramadan, three days prior to the death of Khadijah [R]

- when he was passing away the rasul rushed to give him shahadah
- but a human Shaitan was there, Abu Jahl asked him not to do that
- he wanted Abu Talib to die a Mushrik
- Unfortunately he said four words which were not what the rasul wanted to hear
- he died on the religion of his father

Narrated by Saeed bin Al-Musaiyyab from his father who said: "when the time of death of Abu Talib approached, Allah's Apostle(SAW) went to him and found Abu Jahl bin Hisham and Abdullah

bin Abi Umayyia by his side. Allah's Apostle ﷺ said to Abu Talib, 'O uncle! Say: None has the right to be worshipped except Allah (La ilaha ill Allah), a sentence with which I shall be a witness i.e. intercede for you before Allah'. Abu Jahl and Abdullah ibn Umaiyya said, 'O Abu Talib! Are you going to denounce the religion of your father Abdul Muttalib?', Allah's Apostle ﷺ kept on inviting Abu Talib to say 'Laa ilaha ill Allah' (i.e. None has the right to Worshipped except Allah) while they Abu Jahl and Abdullah ﷺ kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of his father Abdul Muttalib and thus he refused to say 'None has the right to be worshipped except Allah' (La ilaha ill Allah). (Sahih Bukhari (Arabic/English) Vol.2 pg.248 No.442)

- the rasul said that he'll continue to ask for forgiveness for him until Allah forbids him to do so

It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). (At-Tawbah 9:113)

Verily! You (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. (Al-Qasas 28:56)

- he was devastated to see his uncle die a kaafir and so Allah revealed 28:56 to console him
- the rasul had emotional love for his uncle

-We love the rasul, sahabah and 4 great imams unconditionally
-because we know they died on the right path
-but other than that we do not practice unconditional love

One day someone said to the prophet what have you done to help your uncle?

Narrated By Al-Abbas bin 'Abdul Muttalib: That he said to the Prophet ﷺ "You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet said, "He is in a shallow fire, and had It not been for me, he would have been in the bottom of the (Hell) Fire." [Sahih Bukhari, Vol 5, Book 58, Hadith #222]

Ibn 'Abbas reported: The Prophet (ﷺ) said: Among the inhabitants of the Fire Abu Talib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain. [Sahih Muslim, Book 1, Hadith #0413]

-he said I begged Allah to give him the lightest punishment in hellfire
-but he did not pray for Allah to remove him from the hellfire

Only two months after the death of his uncle, did the Messenger of Allâh [ﷺ] experience another great personal loss viz., the Mother of believers, his wife Khadijah passed away in Ramadan of the tenth year of his Prophet hood, when she was sixty- five years old, and he was fifty [Talqeeh

Fuhoom Ahl- al- Athar p.7; Rahmat- ul- lil'alameen 2/164]

- Khadija died 6 months after that

Khadijah was in fact a blessing of Allah for the Prophet [ﷺ] . She, for twenty- five years, shared with him the toils and trials of life, especially in the first ten years of his ministry of Prophet hood. He deeply mourned over her death, and once he replied in an honest burst of tender emotions: "She believed in me when none else did. She embraced Islam when people disbelieved me. And she helped and comforted me in her person and wealth when there was none else to lend me a helping hand. I had children from her only."[Musnad Imam Ahmad 6/118]

- she was a blessing to rasul the rasul said about her:
- she believe in me when people rejected me
- she gave him her wealth and comforted him and he was distress
- the rasul called this year this year, the year of grief
- because he lost both Khadijah and Abu Talib in that year
- also the incident of Taif happened that year

It is related that when Abu Talib died, the Prophet (ﷺ) went out on foot to Ta'if to call its people to Islam. They rejected his call, and he walked away until he got to the shade of a tree. So, he prayed two rak'at and said: "O Allah, I complain to You of my weakness and my insignificance in the eyes of the people. You are the most Merciful. No matter who You have put me at the mercy of – an enemy who will be stern with me, or a friend to look after my affairs – as long as You are not Angry with me, then I don't care. However, the relief You bring would be more comfortable for me. I seek refuge with Your Face – for which the darkness has lit up, and the affairs of this world and the next are organized – from being afflicted with Your Wrath or deserving of Your Anger. You have the right to admonish as You please, and there is no might nor power except by Allah." [related by al-Haythami in 'Majma' az-Zawa'id' (Vol.6, pg.37) No. 9851, and he mentioned in it that at-Tabarani related it in 'al-Mu'jam al-Kabir' on the authority of 'Abdullah bin Ja'far bin Abi Talib, and that its chain of narration contains Ibn Ishaq, who is a trustworthy mudallis, with the rest of the narrators in its chain being trustworthy.]

- he made a dua after that and said in the dua
- that 'if Allah is not angry with him then he doesn't mind'
- Jibril came down with another angel and said if he wants the angel can
- cause the two mountains of Taif to collide
- but the rasul declined the offer and said maybe Allah will cause
- people from their loins to accept Islam

Narrated By 'Aisha: That she asked the Prophet ﷺ, 'Have you encountered a day harder than the day of the battle) of Uhud?" The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw

Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him." [al-Bukhari (3231) and Muslim (1795)]

And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns and all that exists). (Al-Anbiya 21:107)

- HE WAS A MERCY TO MANKIND!

The death of Khadijah left the Prophet [ﷺ] lonely. The name of Sawdah was suggested to him for marriage which he accepted. This lady had suffered many hardships for the sake of Islam. She was an early convert to the Islamic Faith and it was by her persuasion that her husband had embraced Islam. On the second emigration to Abyssinia (Ethiopia), Sawdah had accompanied her husband As- Sakran bin 'Amr. He died on their way back to Makkah leaving her in a terrible state of destitution. She was the first woman for the Prophet [ﷺ] to marry after the death of Khadijah. Some years later she granted her turn with the Prophet [ﷺ] to her co-wife, 'Aishah. [Talqeeh Fuhoom Ahl- al- Athar p.10; Rahmat- ul- lil'alameen 2/165]

- After the death of Khadija he was lonely and so he was offers Sauda
- this lady suffered a lot for Islam and convinced her husband to embrace Islam
- she made hijra to Abyssinia but he died leaving her devastated
- she was the first woman married to the rasul after Khadijah died